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J.N. Hostetter

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Evangelical **Visitor**

March 24, 1958

Vol. LXXI, No. 6



EDITORIAL

A Mid-Year Look

Henry S. Miller, Secretary,
Board of Administration

NOW THAT a half year has passed since the final steps inaugurating a different type of church administration were taken at the Conference of 1957, most of us are familiar with what has taken place in our own communities. The purpose of this article is to provide additional facts which will help us to round out the picture of operations to date.

The Board of Administration, to whom was assigned the responsibility of implementing the new administrative pattern, met in a short session at Conference and made decisions necessary for the immediate functioning of the Regional Bishops.

Among these decisions, the one of most interest to the largest number of our constituency was that of finance. In order to adopt a budget and present an assessment to the congregations for the year, we determined the remuneration to the bishops for their services on a full-time basis as \$4,000.00 per year. Each of the bishops assured us that they were not in a position to give full-time service to church administration during the first year at least. Their compensation to January 1, 1958 has been on a percentage basis—60% of full-time salary.

Just how many hours a week constitutes full time service? In most places of industry it is from 40 to 44 hours per week with increased pay for all overtime. When the Board of Administration met on December 30, 1957 for further consideration of their task, we reviewed the work of the bishops as observed by some months of experience and concluded that they had been giving more than full time to administrative duties on the basis of employment in public industry. Accordingly, beginning with January 1, 1958, the bishops are to be remunerated at the rate of 80% of full-time salary.

There may be a query as to the condition of the treasury of the Board of Administration. Here the congregations merit special mention. The treasurer reports a most gratifying response in assessment payments. Some have paid for the full year while many are taking advantage of the provision for quarterly payments. Our disbursements for the

routine expenses of the church from June 1957 to December 31, 1957 was \$8,643.41. The total administrative expense of the six Regional Conferences, including travel and incidental expense, for the same period of time was \$6,364.04. A satisfactory working balance was then in the hands of the treasurer.

Each of the five bishops gave the Board of Administration a verbal report of their work thus far. On one point at least there was much similarity; they expressed deep appreciation for the spirit of understanding and cooperation found in the various districts and congregations. The officials, who had previously carried the administrative responsibility, were especially helpful to them in closing out the former organization and instituting the present one. For this they wish to express gratitude to all.

Our report to the coming General Conference will contain additional items of interest; some of them for confirmation by Conference such as the personnel of the Board of Directors of General Conference and that of the Board of Appeals.

But the task of soul saving and building congregational life is not finished. Although organization is essential, it is not the most essential requisite for spiritual advance. A spirit of dedication to Christ and His cause, an attitude of love and forbearance to one another, and fervent prayer without ceasing will make possible the accomplishment of the command of Jesus, "Occupy till I come." As this is the standard of the Word, it is likewise the anticipation of the Board of Administration for us all.

The Hand That Fed Them

James H. Hunter

THE RECENT riots in Formosa must have come as a tremendous shock to the powers that be in the United States. Washington's top brass must have thought that here was a case, with a vengeance, of biting the hand that fed them. Does not the United States spend millions of dollars there each year in economic aid for Formosa apart from other enormous expenditures for military assistance and the promise of vast armed aid should the Communists attack the island? The wholesale destruction of American property and the injury of a number of American civilians will certainly not improve relations be-

tween Chiang Kai-shek and his American allies. Solomon wrote long ago that "every man is a friend to him that giveth gifts," and no one can find fault with the United States in this respect since she has handed her gifts out with a lavish hand, Formosa benefiting to the extent of \$5,000,000,000 since 1949. But the recent riots in that country and events elsewhere have surely demonstrated that gift-giving is a poor foundation upon which to build any stable friendship.

Britain also found that true in the case of Jordan. As far as Formosa goes one wonders what is the use of subsidizing Chiang's aging army under the vain delusion that it will ever again become a potent factor in restoring China to Chiang. More sense of reality in foreign affairs is needed today. International relations are strained to the breaking-point between many nations, the tensions are increasing everywhere, and the one question is how long to the breaking point. There is more hope for world peace in the Graham Crusade in New York than in all the running hither and yon of world diplomats, and their vain efforts by huge bribes and gifts to purchase international friendships that have no stable basis, and like the baseless fabric of a vision at the first touch of strain vanish away.

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I Shall Waken at the Dawning of the

Resurrection Morn

B. Taylor

THE FIRST BOOK in the Bible ends with "a coffin." The first real estate transaction recorded was the purchase of a burying ground. The phrase "and he died" runs like a minor strain throughout the Pentateuch. The words "he slept with his fathers" occur with monotonous regularity throughout the historical books of the Bible. And down through the ages to the present time there has been scarcely a home "but has one vacant chair"; hardly a heart but has longed for "the touch of a vanished hand, and the sound of a voice that is still." Death comes up into our windows (Jer. 9:21), the uninvited guest, who steals in the window-way, unexpected and silent. He lays his grim hand upon the child as well as the aged; on the rich alike with the poor; on the one in fullness of health often as well as on the sick. It is natural, therefore, that the heart should crave some knowledge of what is beyond.

It is said that when the first missionaries came to Britain the people gathered in a hall to hear the new message. A little bird flew in one of the open windows, crossed to the other side of the hall, and flew out another open window. Whereupon an old chief rose up, saying, "That bird came from where we know not; it was here for a brief space; it went we know not where. Life is like that. Has your Book anything to say about where we go when life is done?"

*"Ah, Christ, if it were possible for one short hour to see
The souls we loved that they might
tell us where and what they be,"*

sang Tennyson with wistful yearning.

"It is a journey between the cold, silent peaks of two eternities over which no message has floated from the other side. Stand we ever so close to the edge of the grave, listen we ever so intently, we cannot hear the whisper of a voice, or the rustle of a wing," pronounced Robert Ingersoll over the coffin of his loved brother.

The Christian, with the light of

revelation, has not vague surmises, indefinite conjectures or wistful yearnings, but a sure and certain hope.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (2 Cor. 5:1-5).

"Is there anything we can be sure of?" said an aged lady to me recently. "My guess is as good as your guess," remarked a young woman to a man with whom she had been having an argument on doctrinal subjects. But the Christian is not confined to interrogations about spiritual things, and even concerning the mysteries of the life beyond he can sound forth a note of confidence, saying with the writer of the fifth chapter of 2 Corinthians, "we know" (verse 1) "we are always confident" (verse 6) "we are confident" (verse 8).

Would anyone want to change that for the negations of Agnosticism? "If there be no life beyond the grave, if all is darkness, yet 'tis rest," wrote Huxley as an epitaph for his wife's grave. But, over the last resting place of D. L. Moody are the words: "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever" (1 John 2:17).

Take this portion of the Word in II Cor. 5, probe into its depths, and we will find there a statement concerning (1) the believer's body in life; a revelation concerning (2) the believer's body at the Lord's Coming; and a suggestion concerning (3) the time between the believer's death and the Lord's Coming. Compare Scripture

with Scripture on these great themes, and we will surely find ourselves crying with Paul "we know, we are confident."

I—THE BELIEVER'S BODY IN LIFE

(a) *A Tent.* The imagery of a tabernacle, or tent, is used to describe the body. Paul was a tent maker. Did his daily work become to him a parable? It was while he was at Corinth (Acts 18:1-3) that he abode with Aquilla and Priscilla, and wrought with them in the making of tents. What more natural than that his occupation should occur to him when he sat down to write to the Corinthians, and it suggested to him an illustration. The body is like a tent in which lives the person, the real I, the real you. The tent is not the tenant; it is simply the abode for a time of the tenant. That is why Socrates said, "You may bury me, if you can catch me."

*"The lights are all out in the mansion
of clay,
The curtains are drawn, for the
dweller's away."*

(b) *Earthly.* This tent is described as an earthly one. "And the Lord formed man out of the dust of the ground and breathed into his nostrils the breath of life" (Gen. 2:7). The way to nourish this earthly tent is with that which the earth produces, grain, fruit, and so forth. But the tenant within needs more than earthly things to allay hunger and quench thirst. "Thou hast made us for Thyself and our hearts are ever restless until they find rest in Thee." Finally, this body, made of the earth, will return to the earth, if the Lord tarry, "for out of the dust wast thou taken, for dust thou art, and unto dust thou shalt return" (Gen. 3:19).

Made from the earth, sustained by that which grows out of the earth, returning at last to the earth. Such is the history of the body.

Do we, perchance, get a hint from the last Scripture as to God's mode of burial of this tent in which we live? The method of disposing of the body at death by cremation has come into

vogue. While there is no Scripture against it, yet it is significant that the one time God disposed of a body, He did not cremate it, but dug a grave.

II—THE BELIEVER'S BODY AT THE LORD'S COMING

The resurrection body will not be received the moment the believer dies, but at the time when the Lord shall return. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first" (I Thess. 6:16). "Christ the first fruits; afterwards they that are Christ's at his coming" (I Cor. 15:23).

(a) *A Building.* In contrast to the imagery of the tent this body is called a building. A tent is easily taken down; a gust of wind may level it. A building suggests solidity. A tent may serve as a dwelling for a short period. A permanent home is a building. The tenure of life of a tent is brief compared to that of a building.

The Christian's body in this life is liable to weakness, disease, and dissolution. When he shall move into the "house not made with hands," what an improvement! "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness, it is raised in power" (I Cor. 15:42, 43). The resurrection body will know no weakness, no deficiencies, no decay, no death. Paul will be minus his thorn; Jacob will not limp.

"I am tired of suffering," a young believer who had lain for months on a bed of pain said to me. I reminded her of the body that was to be hers some day, when instead of a crumbling house of clay she would have the "building of God." How her face brightened, and clasping her thin hands together she said, with a smile, "I will be patient, I will be patient." Two days later, comforted by this hope, her gentle spirit quietly slipped out of the broken "tent."

(b) *Heavenly.* In marked contrast to the tent, which is earthly, this building is said to be heavenly. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." "It is sown a natural body, it is raised a spiritual body" (I Cor. 15:44).

All mankind is linked by physical birth with "the first man Adam," the father of the race. But those who are united to the "last Adam" by the second birth—what a glorious des-

tiny is theirs! "The first man is of the earth earthy; the second man is the Lord from heaven. As is the earthy such are they also that are earthy; and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthy; we shall also bear the image of the heavenly" (I Cor. 15:47-49). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is" (I John 3:2).

This earthly body is affected by its environment: heat, cold, disease leave their mark upon it. It has its limitations, and serious ones, as to time and space. None of these things will be true of the new body, for it is an heavenly one.

(c) *Eternal.* Another contrast to the temporary tent is the "building eternal in the heavens." The tent may collapse any time; the building is never to be taken down. The human heart is so constituted that it longs for that which is permanent and abiding.

Suffering saint, crippled Christian, weary pilgrim; this old flapping tent is but a temporary place of abode. "Thine eyes shall see a tabernacle that comes not down," "an house not made with hands, eternal in the heavens."

"I shall waken at the dawning of the resurrection morning,

By the trumpet of the angel God will send;

And the splendor and the glory, far beyond all dream or story,

Will be mine in Easter days that never end;

And the everlasting singing, that the looked-for day is bringing,

Will forever to the Risen Lord ascend."

III—THE TIME IN BETWEEN THE DEATH OF THE BELIEVER AND THE LORD'S COMING

There are some Christians who will never have to pass through death, those "that are alive and remain unto the coming of the Lord." Such will be

"Caught up to meet the Lord with sweep of angel wing,

No winding sheet for them or house of sod,

Oh, Death, where is thy sting?"

The vast majority of believers, however, have "fallen asleep in Jesus" or will do so. Let us suppose that the body of our tent is taken down tonight, and the Lord does not come for fifty years. The resurrection body not being received until

that time, what about the interval in between? Verses 2-4 of the passage under consideration gives a suggestion. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life."

Paul's desire was that he might not die, or be "unclothed," but that he might live until the Lord's Coming, and thus not be "found naked," (bearing in mind that it is the *body* that is in view in this passage).

Is there then a hint here that the spirit will be "unclothed" during that intervening time? That may be so, for the spirit can exist apart from the body. In I Kings 17:22, we find the spirit of the dead child had left the body but came back at Elijah's prayer. A parallel case is in Luke 8:54, 55, both of which go to prove that the spirit is a conscious personality which can exist apart from the vehicle of the body. One other Scripture, II Cor. 12:2-4. In enjoyment of Paradise, Paul does not know whether he is in the body or out of it.

(a) *Consciousness.* There is a teaching today that the spirit sleeps in an unconscious state with the body in the grave. The only sleep which is ascribed in Scripture to the spirit is the sleep of sin. Death as a sleep is plainly concerned with the body only. "And the graves were opened and many bodies of the saints which slept arose" (Matt. 27:52). That there is conscious existence while the body lies in the grave is clearly taught in the Word of God. The body of the dying thief who believed went to the grave, his spirit immediately winged its way to Paradise (Luke 23:45). Paul, writing with the pen of inspiration, is very emphatic. "Absent from the body, present with the Lord" (II Cor. 5:8). He has "a desire to depart and to be with Christ which is far better" (Phil. 1:21-23), for "to die is gain." Far better! Gain! How can it be if we only lie in a state of sleep after death?

(b) *Identity.* Lazarus is recognized across the gulf; he even retains his same name (Luke 16:19-31). Moses and Elias are still Moses and Elias, and are recognized by the men on the Mount of Transfiguration, although they had been called dead for many centuries (Matt. 17:3). The King of Babylon retains his identity in the underworld, while worms cover (Continued on page fourteen)

Tomorrow Will Be Too Late!

Sam Wolgemuth

Ready for a trip into outer space? A great gang of teens say they're ready to go. According to a recent Gallup poll, approximately three million teen-agers in the U. S. are ready for a fling at space travel even though it would be in all probability, a one-way trip.

This represents a tragic pattern of thought. Today's insecurity coupled with tomorrow's uncertainty is leaving its indelible imprint upon our skyrocketing teen population.

Bertrand Russell, Britain's greatest living philosopher, in open letters to President Eisenhower and Communist Party Chairman Khrushchev a few weeks ago said: "Never before has such a sense of futility blighted the visions of youth. Never before has there been reason to feel that the human race was traveling along a road ending only in a bottomless precipice." True, Philosopher Russell is not a Christian, but he has tuned in on a throbbing minor chord that is obsessing the souls of teen-agers all across the world today.

Presidential Advisor Paul Hoffman stated in a report recently published in *Look* magazine: "The launching of man's first satellite into space should have been an occasion for universal rejoicing at a great human triumph. Instead, the whole world reacted with alarm and dismay. For it became obvious at that moment that the Russians have it in their power to wipe out tens of millions of us at a blow and reduce our cities to radio-active rubble. And though we have the power to retaliate with equal or greater destructiveness, the consequences of such a war would be utter disaster.

"No wonder we are alarmed! We live in a stalemate of mutual terror. The notion that this stalemate resembles peace or brings us nearer peace is absurd.

"No American satellite carrying two dogs instead of one; no missile hissing 10,000 miles through space instead of 5,000; no new bomb wiping out forty million rather than twenty million people will give us or

our children any security against disaster. Producing bigger or better arms than the Russians will never be a lasting solution to the greatest crises in history. What mankind needs is real peace!"

If these were quotations from preachers, our reaction would be, "Oh, they're just a couple of crack-pot alarmists. It can't be that bad."

But it is that bad, and we need to be alarmed!

Add to all of this the fact that starvation and misery mount in their toll of lives across the world in spite of today's new gadgets and "higher standard of living."

I talked to a sailor from Memphis here in Hong Kong yesterday. His PT boat pulled into Hong Kong harbor a couple of days ago. Before they had time to lower the anchor, a couple of "junks" (Chinese sail boats) had moved along side. They were loaded with women. What did they want?

They wanted the chance to clean the rust off of the side of the boat, scrape off the loose paint, and then repaint it.

Women? Yes!

"Well, how much pay did they want?" I asked my sailor friend.

"All they asked as pay was two days of garbage from our boat!"

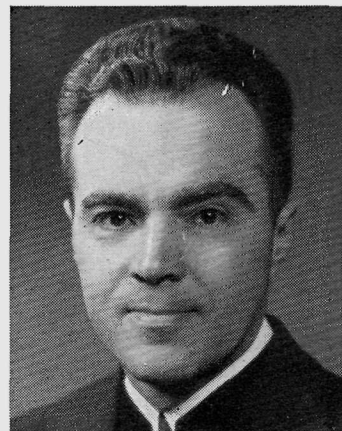
Of course I was sick, just as you are. But they did the work and that's all the pay they received.

Or, take the case of the teen-age girl who ran up to the missionary walking by one of the over-crowded tenement buildings here. What places these are! New? Yes, but little more than sheep shelters. No windows—just one opening in the front covered with chicken netting. Rent is cheap, but you can't rent one of these single twelve by fifteen feet apartments, unless there are at least five in the family. If there are less than five, then two families share the one room. Actually, the family must sleep in shifts.

What did the girl want?

The missionary took one look at her and said, "You need a doctor."

"Oh, no," she exclaimed, "it's my father who needs help."



The writer, who as YFCI Overseas Director, recently completed a world tour including visits to our mission fields, to be reported in next issue.

The missionary accompanied her into the little dingy, damp room. He found the father in the advanced stages of cancer, unable to secure medical help. The family was introduced to the Saviour through this contact; but little could be done for the sick man. It was too late!

One thousand refugees a day are breaking through the "bamboo curtain," seeking to find refuge on this tiny island of freedom. When they get here, they are disillusioned. There's no room for them.

The Morkens live right next to a long row of these tenement buildings in which tens of thousands of refugees eke out an existence. I've never seen or heard anything like it. It's simply a swarming human beehive.

Several weeks ago right in the middle of this area, riots took place that many thought would set in motion the steam roller which would crush this haven of freedom. However, even though quelled for the present, anything could happen at anytime.

As far as human suffering is concerned, this is simply one example which could be duplicated hundreds of times across this part of the "free world." Even people who have run from communism remain under its ugly shadow, because the communist promises, though completely unfulfilled, point to a better day, while the free world is too busy to care.

Or, if all of this has not moved you, take a look at the advance of false fanatical religions that surge across this part of the world, and slowly but surely are building a beachhead in America.

From Bangkok, where a new school of Buddhism seethes in revival fervor, missionary priests are being prepared

to invade all nations including America.

Rumblings of a new fanaticism surging through the ranks of Shin-toists come from Japan. Forty thousand Japanese a month are being enrolled in a special training course for the advancement of this false "spiritist religion." From our own west coast recently, a thousand well wishers gave a rousing send-off to students enroute to the school. What is their purpose? They'll get the training and then return to propagate the doctrine.

I've just begun, but time or space won't permit me to go further. Desperation marks the political, economic, and religious life of the peoples of the world. The tragedy of the day is that the followers of Christ have not responded to this world-wide "Macedonian call."

Are we too busy, or don't we care?

The world's teen-agers are caught right in the middle of this whirlpool of a frustrated civilization that has lost its way. What can we expect but an increasing surge of delinquency, moral decadence, and devastating destruction? None would question Mr. Hoffman who says, "... this is the greatest crisis in history."

We would also agree that, "the world needs real peace." But, what are we going to do about it?

This "peace" can be found only in a Person. That Person is the Lord Jesus Christ. The greatest need of all is to get the Message of this Person to all people of this world.

The world's teen-agers provide the most fertile field for the Message. We witnessed it again several nights ago in Tokyo. The Y.F.C. Rally—the invitation—dozens of teen-agers responding: weeping, tender, ready, they came.

The tragedy is that they also respond readily to the false ideologies. The mold that will determine tomorrow's pattern is being set today.

If ever the words of Jesus to His disciples, "... lift up your eyes and look upon the fields, they are white already to harvest," were applicable, they are today.

The BIG question for you and me to answer is: What will we do with His "Pray ye" ... "Go ye?"

Every Christian teen-ager should weigh this desperate need in light of eternity and the near return of our blessed Saviour and exclaim from a dedicated heart of love and compassion for lost souls, "Lord, here am I, send me!"

That same kind of dedicated desperation must get hold of every one of us. Tomorrow will be too late!

MISSIONS

Soaring, Running, Walking

A Tribute to Missionaries

Norman A. Wingert

AT THE First Mennonite and Brethren in Christ Missionary Fellowship in Japan, held at the M.C.C. Center in Osaka in January 1954, Peter Willms related with physical and spiritual bounce the thrills he and Mary his wife were having at their newly-opened mission station. They had gotten their roots down at Hagi, that exquisite spot of nature across the mountains from Hiroshima on the Japan Sea, and already Pete and his interpreter had been trekking up the mountains that rim the bay as Good News messengers.

"If there is any hardship in mission work in Japan, I haven't met it yet," he said convincingly to the assembled missionaries. His enthusiasm was contagious. "It is good to catch again the feel and fire of youth," said a more-seasoned missionary in the group. In those early days of their missionary adventure, Pete and Mary Willms were running with urgency and soaring with wings as eagles and knew little of weariness. It was nice of the Lord to allow them this joyful running start in mission work.

That was more than four years ago. Today the missionary pair would still not complain about hardship, but privately they would no doubt admit that in the intervening years they have made its acquaintance. Not that the meeting was sudden. Rather, it was a growing realization of obstacles previously overlooked.

In Japan, for instance, a Westerner notices at once the "backward-ness" of the Oriental: he sees the taxi driver use the left side of the road, the carpenter pull his saw and his plane, the student read his book from back to front, the printer put his footnotes at the page's top, the teacher count his line of students counter-clockwise. These differences are visible. They are striking and cannot escape notice.

But there are deeper difference that are not so easily detected, "backward-nesses" of thinking and feeling. Possibly this accounts for the widely-held idea of the inscrutability of the Oriental. There is, of course, the common denominator of humanness in all peoples, but at the same time these "we-do-it-this-way" differing cultures create not a little difficulty in mutual understanding. One does not fathom the depth of the differences in a month, or even a year. Missionaries are known

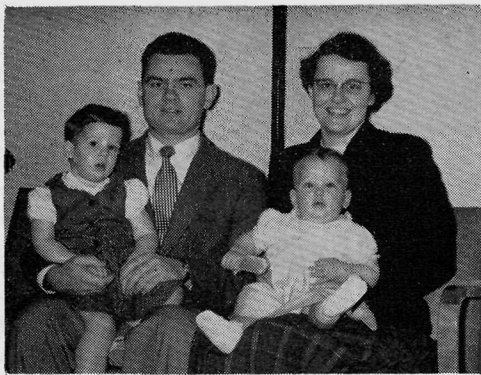
to have exclaimed, "Will we ever fully understand these people!" And to top it all is the language lack that makes the bridging of the social and spiritual chasms difficult.

And so it was that as time went by Pete and Mary became increasingly aware of their isolation in beautiful Hagi, aware that they and the few Spanish Catholic missionaries were a conspicuous minority, a half-dozen foreigners among Hagi's fifty thousand. And although the young couple would be reluctant to call the resulting loneliness a hardship, it does not takes oodles of imagination to realize that such loneliness hurts.

Not that Pete and Mary Willms became discouraged. No! But they did slowly glide down from the earlier high-soaring to get their feet on hard-earthly reality. Efforts became less effervescent. They discovered some ills in their thrills, and a little of the lilt may have gone out of their songs. They were beginning to experience realistically what they had known in theory: that missions cost.

But so far they had made only the down payment. Came now heavier demands for the coin of patience and endurance. Agonizing language study and the problems of founding a church in Hagi slowed down the going to a walk. And then, just as they were stretching traces for the long haul, two major "blows" brought these young people to a threatened standstill: Pete was struck suddenly with a stomach condition that put him on a severe diet, and eighteen months later, just when he was recovered, Mary came down with incipient T. B. and was ordered to hospital for complete rest.

Normal reactions to such frustrations would be puzzlement and bitterness. But our young missionaries were neither puzzled nor bitter. Said Mary, "I am not trying to sound saintly when I say that we felt we knew why. *We saw it as part of our ministry.* And this softened what was hard about the experience, namely, the separation from dearly-loved babies, the sudden termination of language study for both of us, the fear that we might be forced to return to America. I think we were tempted a bit to wonder why Pete should have had the difficulty with his stomach when there was so much work to



Missionaries Pete and Mary Willms with children Margy and Bonnie.

be done, but he saw many things the Lord had in it for him and so did not complain."

So, like Job, in all these testings they did not sin. They did not faint. The faith and strength that had buoyed them up on eagle's wings now helped them to endure. The experiences brought seasoning, toughening, and clarity of vision of the Lord's all-wise designs. "The experiences were worth all they cost," Mary said.

Recently I visited Hagi. I spent four days with the Willms, and was amazed to see what God has done through them. They do not trumpet their progress from the housetop; one must go to Hagi to understand the importance and the extent of their witness. This is what I found:

I found Pete and Mary well conditioned to their new environment. Lonely "foreigners" in a sea of differing customs and traditions, they have adjusted to the new way of doing things: living in a Japanese-style house, speaking the new language, manipulating chopsticks, eating Japanese dishes, observing the niceties of what is proper and what isn't. Without any reflection on homefolk, it is only those who have lived in foreign countries *at the grass-roots level*, who understand the meaning of this. Pete and Mary, although still "one of us," have become "one of them!" And Hagi has "accepted" them. Well-known to many of the fifty thousand Hagians by now, the Willms are more and more being *accorded friendly smiles instead of the earlier stares and suspicious glances*. Herein lay both responsibility and opportunity for Christian witness, for little that they do or say goes unobserved.

I found as fruit of their labors an organized congregation of believers, warm, spiritual, active. There was a surge of joy as I sang with them, "What a Friend we have in Jesus!" To have established a congregation with a nucleus of a dozen faithful baptized members, and this without a Protestant precedent in Hagi, was truly a miracle.

I found Pete and Mary thankful: thankful for the health that has been restored them; thankful for the two sweet little girls God has given them since in Japan (Children are a double delight in mission

isolation, and I have seldom seen parents *express* their appreciation as they!); thankful for the Japanese brethren who stand by the work and for the new American recruits—the Books and the Graybills—to help expand the work; thankful to God for strings of spiritual victories.

I found them undiscouraged. With a confident faith they still face forward. True, they carry concerns—concerns for the church, for the children, for fellow workers, for finances—but they have learned to commit their concerns and not to be overanxious for the future. They have learned how not to faint when the going is slow and hard. They know both how to abound in successes and how to rebound from adversities. Said Pete, "We want to recapture if we can the early enthusiasm without losing any of the quiet faith we may have learned in recent years!"

I left Hagi with the feeling that regardless of the varying speeds of progress—soaring, running, walking—during the now nearly five years since the Willms first set foot on Japan soil, the total of their spiritual and tangible achievements is truly impressive. Morning enthusiasm and midday doggedness and the grace of God have brought them far along the missionary road.

P.S.: The above article was sent to the Willms for their approval before publication. "It embarrasses us," they wrote back, "because we are sure there are missionaries who are doing a far better job and making more sacrifices than we are, and yet they never receive the praise this article gives us."

The suggestion is well-taken.

Why not, then, let "Pete and Mary" be symbol names for all true missionaries in Japan and in every land. Is not the pattern of their experiences—modified, of course, in different ways—the pattern of all missionaries down through the centuries from Paul to Pete! "Doyle and Thelma," "Jesse and Lucille," "William and Mary," "Jonathan and Alice," "Ferd and Viola," "Don and Dorothy"—all these names and thousands more could, with varied alterations of the story, be substituted for "Pete and Mary." All of them have had similar basic experiences and all of them have learned the same fundamental missionary lessons. They all know what it is to "mount up on wings as eagles, to run and not be weary, to walk and not faint."

Our praise and prayers, then, for all the "Petes and Marys" in all the far-flung corners of the world.

FROM THE F.M.B. EXECUTIVE SECRETARY'S OFFICE

Furlough for Africa General Superintendent

BISHOP and Mrs. Arthur Climenhaga are expected to arrive in the States just prior to General Conference for a shorter-than-average furlough.

There are many reasons why it is difficult for the General Superintendent of our work in Africa to be absent from the field for a long period of time. On the other hand, it is essential that he maintain as close a relationship as possible with the home base and with the Foreign Mission Board. These considerations have led to the decision in favour of this shorter term of service before furlough for the General Superintendent.

The Climenhagas will be spending about six months here.

Individual Missionary Support

In accordance with the plan approved at the last General Conference, sixteen congregations have taken on a program of individual foreign Missionary support in a variety of ways. Support ranges from half-support for one missionary to full support for three missionaries. One congregation which has a number of missionaries on the field has decided to underwrite the equivalent of one

missionary's support but to let the designation be general. The Board is very happy to have congregations participate in the manner which seems most practical to them.

Missionaries on Furlough

Glenn and Beth Frey and family arrived in New York on February 23. They are at home for the present at R. R. 2, Conestoga, Pa.

Edna Switzer is due in New York on the S.S. *Iverna* on March 22, 1958. She will likely be at home with her folks in Thomas, Oklahoma.

To Return to India

According to present plans, Ruth Book will leave New York on the S. S. *United States* on March 27, England on April 4 on the S. S. *Canton*, due to arrive in Bombay on April 20.

W. M. P. C. Committee Member Appointed

Elizabeth Engle, 236 College Ave., Elizabethtown, Pa., has been appointed to fill the vacancy on the committee caused by the return to the African field of Dorothy Martin. Following General Conference, she will be much more actively engaged in the work.

Sister Engle has served two terms on the African field and has a first-hand knowledge of the field and its needs.

Henry N. Hostetter

What Doth the Lord Require of Thee?

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul."

Deuteronomy 10:12

A Report on the mid-west Home Missions deputation tour made by Rev. Avery Heisey, Life Line Gospel Mission, San Francisco, Calif.

THE ANNUAL Home Missions contact with the churches (reported in the recent Missions issue) was made in the mid-west by Brother Avery Heisey and a recent convert from the Life Line Gospel Mission during February. Beginning in Dallas Center, Iowa this team travelled through Iowa, Kansas, Oklahoma and New Mexico stirring up the churches with the requirements of God upon the Brethren in Christ in these days when sin abounds on every hand.

FEAR THE LORD THY GOD

Fresh from the battlefront on skid row, this team brought forcefully to the minds of the home church the need for all professed followers of the Lord to fear Him and keep His commands to go out into the highways and compel the lost and confused souls to come in.

Brother Jones, one recently rescued, testified to his encounters with the awfulness of sin:

As a boy, he had come to know Jesus as his personal Saviour. But when, at 16, he slipped and participated in a theft on a dare, he landed in a reformatory for a year. This experience so embittered him that he became an apt student in the school of crime.

TO WALK IN ALL HIS WAYS

God's preoccupation through the centuries has been His plan of redemption, whereby every fallen child can get back into fellowship with Him. Every true Christian must be preoccupied with his own share in carrying the life-saving news of deliverance from sin to those who are walking away from God.

Through 16 long years this captive of Satan went from one sin to another reaping a greater burden of

guilt and suffering. Crime and alcoholism caused his walk to become a hopeless stagger into skid row.

AND TO LOVE HIM

A mission loves every fallen son who comes within its reach. This requires a constant refilling of divine love and extra strength for the drain of living exposed to the environment of the devil's strongholds. The prayers of intercession by the home church are a *must* if its missions are to love as Christ loved.

The testimony continues: In the case of this son there was a praying Christian mother who would never give up loving her son. She literally prayed him through one crisis after another, from suicide attempt to critical wounds at the hands of his drunken cronies.

To love God means loving the most unloving of all God's created sin-cursed children.

AND TO SERVE THE LORD THY GOD WITH ALL THY HEART

The challenge of Home Missions is to sacrifice any sinister idol that would prevent us from getting Christ's redeeming love to shine where it can touch the lost soul. This demands effort, vision, and persistence. In the skid row ministry, we must not only proclaim the gospel of deliverance but there is the overwhelming challenge of providing adequate rehabilitation for those babes in Christ whose home is still "skid-row" when they step outside the mission door. Jesus' command to Peter to "feed my lambs" dare not be ignored by those who serve the Lord with all their heart and soul!

The rejoicing convert was not long past his miraculous deliverance from the clutches of the ene-

my when he was faced with the demands of a vision. Just as others had thrown out the "lifeline" to him, he dare not walk away from the scene of the sinking, former buddies, to pursue the selfish compensations of a complacent Christian. He must give his testimony which is both a warning and a challenge. He, too, must throw out the lifeline.

God blessed the mission tour in many ways. After one service a man, meeting the pastor, said, "I want to get saved this morning." The altar service that followed saw three souls come to the Lord for deliverance. In other services, Christians promised the Lord that, regardless of cost, they would serve the Lord. Some said, "This was just what we needed."

Where there is no vision the people perish. In the great task of Brethren in Christ Home Missions the "vision" is a *must* not only among those who man the mission stations. The work can only prosper if the church, whose responsibility they are, has the vision of "what the Lord requires" of each member. The joy of seeing one soul repent reaches to heaven (Luke 15:7) and it should certainly spur every Christian on earth.



The Albuquerque Church.

Albuquerque, New Mexico

Work on the extension to the Sandia Community Chapel is progressing step by step. Two coats of stucco have already been put on. Sidewalks have been laid. With the approach of warmer weather, landscaping will soon follow.

While these physical changes take place the workers are organizing for increased efficiency in the great work of the Lord. Department heads have been elected. The attendance and interest have been strong.

An opportunity to touch and draw adults to the services presents a great challenge. The workers in Albuquerque send the plea that prayer warriors across the country pray for their salvation.

Sharing Responsibility

The Home Mission Board wishes to recognize the sharing of responsibility on the part of our constituency. Under our assignment we have a Staff of 124 workers, including pastors' wives. Some of these are fully supported by self-employment and/or the local congregation. Most of them are giving their services very sacrificially. Many of them, because of certain skills or professional training could be employed in the better income brackets. But they are serving Christ through His body, The Church, in areas of special need under the administration of the Home Mission Board.

These workers feel a keen sense of responsibility for their areas of service. But the entire constituency carries a corporate responsibility; it can be discharged by prayer, contacts—personal and by letter, and by material support. Faithfulness in giving has made it possible for the Board to send the very small allowances which our policy provides, and meet certain other expenses necessary for carrying on our program.

We are taking definite steps to transfer a considerable number of our stronger congregations to the administration of their respective area Conferences. **New Frontiers** for greatly needed Gospel Work are challenging us.

To continue developing indigenous churches, to continue the support of other types of missions such as "Skid-row Missions," etc., and to meet new challenges will require the continued prayer and financial support of the Church. With thankfulness for what you have done, we hereby express confidence in your continued support.

Pray that our workers may be strengthened to achieve spiritual goals, and give that they may not be hindered by material handicaps. Address your prayers to the ONE Who never fails, and your offerings to your respective treasurer.

Rev. Andrew Slagenweit, U. S. Treasurer
West Milton, Ohio, Route # 1

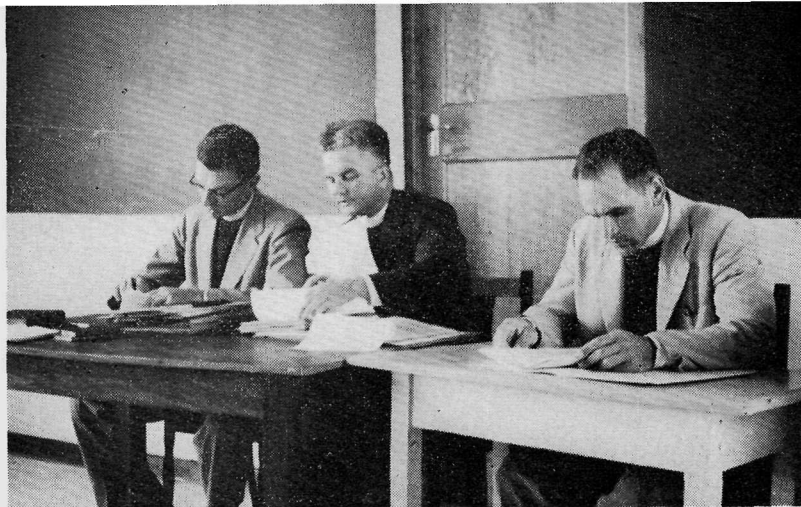
Rev. Roy Sider, Canadian Treasurer
Sherkston, Ontario, Canada

For further information write to **Albert H. Engle, Executive Secretary, Home Mission Board, Grantham, Pa.**

Quote

"Far too few evangelical Christians realize that whether they go overseas or remain at home the profession or business in which they are engaged must also be integrated into God's plan for the evangelization of the world. The spiritual warfare in which the Church is involved demands the total mobilization of all her resources."

Adeney: The Unchanging Commission.
Inter-varsity Press.

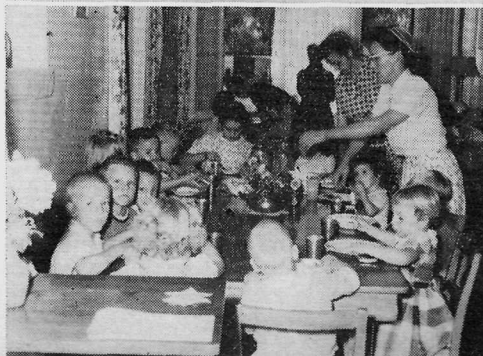
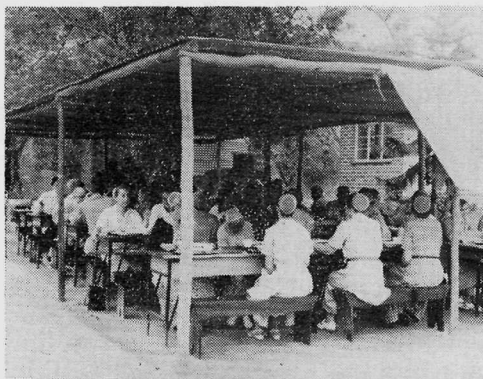


Left to right: Bishop A. M. Climenhaga (Moderator), Rev. L. B. Sider (Conference Secretary), and Rev. A. G. Brubaker, Jr. (Reading Clerk).

ITEMS OF INTEREST

From the Matopo Conference Bulletin (Africa)

The report of the Literature/Visual Aids Committee included commendation for "Good Words," an introduction of Bro. Lady's booklets, "Preaching the Gospel," "Living the Gospel," and "Illustrating the Gospel," initiation of a circulating library, and a decision to have Christian Literature Day at the time of the distribution of the second issue of "Good Words."



Recommendations of the Education Committee approved by Conference included a Wanezi Bible Institute Prospectus, which introduces an Intermediate Bible Course for post-Standard VI. It was decided to require students in Standard I and Standard II (N.R.) to have a Tonga Testament.

The Sunday School Committee brought an encouraging report of the work done during the year. S. S. Rally Day is to be August 10; the program subject, "God Sees Us."

A letter of Christmas greetings, accompanying a gift for our Christmas dinner, was read from Bro. and Sr. R. H. Wenger who have been very graciously remembering us in this way.

Mr. and Mrs. Scott, friends of the Mission, were guests for Wednesday evening supper and joined us for the evening of fellowship. Following a short time of recreation, all gathered to see the film, "Martin Luther" which Rev. Skolds of the Swedish Mission, Gwanda, kindly allowed us to use.

The Language Committee reported that six missionaries had passed the first year Sindebele examination and one missionary, the second year.

On Thursday, December 12 three motor cars of missionaries went to meet Sisters Dorothy Martin and Edith Miller, returning at about 9 p.m. As is the custom all hurried out on the verandah to welcome them.

One of the delights of our fellowship at Missionary Conference is the special singing. We have been enjoying such treats in each of the Bible Study Hours and at tea time in the evening. Among the groups of singers have been the former Matopo Trio, a Male Quartette, an Mtshabezi Quartette, Macha Trio, the Lullaby Chorus (of mothers), a Ladies' Chorus, Men's Chorus (the Africans enjoyed hearing this chorus sing, "The Conquerors' Song" in a Sunday service), and several solos. Much appreciated, too, has been the organ music by Sister M. Lady at the opening of the Bible Conference sessions.

An enjoyable review of slides belonging to various individuals was a part of fellowship over cups of tea. There were scenes of the Zook-Kline wedding, Macha Mission Hospital, Victoria Falls and Game Park pictures.

SCENES FROM THE CONFERENCE

The Dining-room Shelter.
The missionary children eating their meal "on the dot" one-half hour before adults.
Sister Martha Lady at the keyboard of the "Conference" organ.

YOUTH

Whoever described Banaras as "the soul of Hinduism" was certainly speaking the truth. For countless centuries this ancient city on the banks of the Ganges has been to Hindus what Jerusalem is to Christians or Mecca to Moslems. The beliefs that special merit comes to anyone making a pilgrimage to Banaras and bathing in its holy waters and that the soul of anyone dying within the limits of the city is immediately

BANARAS

Paul E. Boyer

released from the cycle of rebirth and death are firmly ingrained in the Hindu masses. Even in modern India, with its automobiles, newspapers, Universities, Planned Parenthood and Five Year Plans, Banaras still exerts its trancelike influence over countless millions of people. For hundreds and thousands of miles they travel—by oxcart, by train or on foot—to visit the sacred city before they die, just as their grandfathers and great grandfathers did before them.

When I arrived in Banaras I first went to Viswanatha Temple, the most venerated of the hundreds of temples in the city. Viswanatha lies in the heart of a very old and congested part of town. Its main gate abuts on a street, not more than eight feet wide, which was jammed with hundreds of jostling pilgrims clutching their brass pots of water and flowers for use later in rituals inside the temple. Adding to the congestion were a number of cows who wandered about the street and in and out of the temple unmolested. Overhead, a sign in English and Hindi warned "Beware of Pickpockets."

One of the priests of the temple informed us that ordinarily "unbelievers" are not admitted, but if we could see our way clear to paying him, say—five rupees, perhaps . . .

I was travelling with a Buddhist

friend from Thailand whom I had met in New Delhi. He was quite upset by the priest's request for money. "This is just the sort of corruption in the priesthood which Buddha preached against," he kept repeating. "Buddhist monks never ask for money," he said.

From the temple, we walked towards the bathing ghats on the banks of the river. As we approached the ghats the street became crowded with dozens of beggars, many of them lepers. Each had a tin can in front of him and most pilgrims, having completed their dip in the Ganges, would toss a few grains of rice in each tin. One beggar especially attracted my attention. She was only about fifteen years old, but she was obviously very near death. Flies were buzzing about her gaping mouth and dull eyes. Her hair was a filthy and uncombed mass and her only clothing was a ragged sacklike dress. As I watched, a street sweeper came along and she painfully dragged herself out of his way.

At last we reached the bathing ghats—dozens of cement platforms and stairways on the water's edge which have been built for the convenience of pilgrims. By coincidence we arrived in Banaras on Makar Sankranti, a Hindu festival, and the ghats were crowded with bathers. Next day's newspaper reported that over 200,000 pilgrims had bathed that day.

For an hour or so we watched the endless stream of people—old men and women, little children and babies in their mother's arms, ragged and well dressed, rich and poor—ascending and descending the worn stairways which ended in the muddy waters of the Ganges.

From the bathing ghats we walked a quarter mile or so to the burning ghats where the dead are cremated and their ashes thrown into the Ganges.

Quite unexpectedly, I came upon a twisted and emaciated body, lying uncovered, with gaping mouth and staring eyes, on one of the homemade rope and wood beds which abound in India. It was the body of a young man who had evidently been brought to the river at the moment of death, perhaps earlier in the day.

Elsewhere, several men pulled a second body, this one wrapped in red cloth, from the Ganges where it had been partially submerged for sometime as part of the funeral ritual. They dropped it on a pyre which had been readied, and then piled more wood on top. From the casual way they worked and joked among themselves, they appeared to have done



this job many times before. At last all was ready and a priest ignited the pyre and then passed around cigarettes to the men, who lit them from the flames which were licking up around the red-clad body.

Meanwhile, the family of the body on the bed had returned to prepare it for cremation. They wrapped him in a plain white loin cloth and placed him on the pyre. One of the boys, probably a younger brother, circled the body seven times with a burning torch and then set fire to the wood. Someone else pulled apart the crude deathbed and added it to the pyre. When the fire was going well they all withdrew some distance to where I was watching. A man stood beside me for some time and then said softly, "That was my eldest son." His wife squatted on the earth beside him and watched the flames and no emotion showed on her weathered face.

Later that evening I again walked along the banks of the river. The day's funeral pyres had long since burned themselves out, the mourners had gone home and only the starving mongrel dogs prowled around the little heaps of white ashes. The bathing ghats, too, were deserted, and even the beggars, having devoured their rice, were sleeping. Thousands had died in India that day, and thousands had been born, and thousands more would die and be born tomorrow, but now, as night fell over Banaras, all was silence and only the infathomable Ganges continued her endless journey to the sea.



Master Plan Needed in Education

An Editorial

DO SCHOOLS and colleges, like Topsy just grow up? Judging from the history of the Brethren in Christ educational institutions, one might assume this to be the case.

The start of this "growing up" process occurred in 1909 when Messiah Bible School and Missionary Training Home was founded. Next in this process was Beulah College, who opened her doors in 1920. Both of these institutions included high school and two or more years of college. Following these was Jabbok Bible School, operating as a high school from 1925-1956. The most recent school (1932) was Ontario Bible School, a four-year high school with grade 13 in addition. How many schools and what levels of education—elementary, secondary, college—does our church really need?

What over-all church board, committee, or council played the leadership role in working out a master educational plan before these institutions were started? Has a comprehensive master plan evolved to date from our Board for Schools and Colleges? After 49 years of educational experience, our brotherhood, it appears, has arrived at the time—high time—when the Board for Schools and Colleges must tackle this problem and come up with well considered and reasonable answers, let the chips fall where they may. Vested interests in our schools and colleges may not approve of this master plan; and possibly, because of these vested interests, the master plan may not be forthcoming from our Board.

We as a church should also be aware of the fact that a master plan for education will involve master financing of our church's educational institutions—church-wide financing in which all of the membership shares in supporting all of our schools through the treasury of the Board for Schools and Colleges. The time is ripe for this type of reorganization!

M. H. Bowers, College Page Editor

Christian College Sunday

April, the month designated annually by the Board as the time for Christian College Sunday, is just a few days away. Has this special day been announced in your church's calendar? If not, ask your pastor about it. Watch for the announcement! And when Christian College Sunday arrives in your church, support the program by your attendance, your tithes and offerings, and by your earnest prayers for the spiritual success of Our Schools and Colleges.

Notes from Upland College

"The sight of those children that have next to nothing would break your heart," said Bishop E. J. Swalm as he told of his travels to Europe and the Middle East. Speaking to a full house and showing slides in the college church service on Sunday evening, March 2, and later to the student body at the college chapel, Bishop Swalm impressed his audiences with the painful need that exists among the relocated peoples of these two great areas of the world. Bishop Swalm is on a tour of the western churches reporting on his recent trip abroad.

On March 14 the student body will enjoy a folk song lyceum concert with Ben and Beth Allen of Whittier, California. The lyric voices of this couple, accompanied by the unique combination of Irish harp and guitar, will offer the students a rare treat in music.

Upland College will host the first Pacific District Conference of the Brethren in Christ on March 21.

The college motet choir will tour Southern California and Arizona March 26 to April 2 singing eleven concerts of sacred music.

The annual spring meeting of the Board of Trustees will convene on the campus March 29.

It is traditional at Upland College to "get away" from classes and enjoy a "snow day" in the mountains. This year, however, the students have elected to enjoy a "desert day" and will, sometime during March, retreat to the desert where sun and health abound.

Annual Bible Conference Messiah College

The 49th Annual Bible Conference was held at Messiah College, February 13-16. Included in this college tradition were spiritual blessings of a rich ministry of the Word—and, very often, snow! This year was no exception: the usual spiritual blessings were evident, and the snowfall—the worst storm of many years—hurried some attendants prematurely to their homes and discouraged others from coming.

Bishop E. J. Swalm took us through five valleys in his devotional talks: Achor, Berachah, Baca, Eshcol and Rephaim.

Teaching on the holiness of God, holiness of man, holiness as an experience, and holiness as a way of life was given by Rev. Luke Keefer.

Group sessions, led by LeRoy Walters, Academy; Roy Sider, College; and C. R. Heisey and Joel Carlson, adults; gave opportunity for adapted messages of interest to each particular group.

Reports from home and foreign missions gave missionary challenge on Saturday. The guest speaker, Dr. Adrian Heaton, professor of Christian Education, Eastern Baptist Seminary, outlined the missionary program: the individual needs to be changed from inside out, the One who can do this is Christ, and this ministry must be carried on in an atmosphere of loving acceptance.

Youth were highlighted in Sunday's program. Questions, pertinent to college youth were answered by a panel of six. Quartets and Choral Society gave inspiration through the ministry of song.

Bishop Swalm was God's messenger of truth for the evangelistic services of the conference and the week following. His characteristic frank and clear manner of presenting the Word brought blessing to his audiences.

CHURCH NEWS

REVIVAL MEETINGS

Allen Brubaker at Rust, Mich. Feb. 23-....; Harry Hock at Sippo, Ohio, March 2-16; W. O. Winger at Cedar Grove, Pa., Feb. 23-Mar. 9; and Green Grove, Pa., March 30-April 6; David H. Wenger at the Village Church, Locke, Indiana, April 13-20; C. R. Heisey at Locust Grove, Pa., March 13-20; John H. Martin at Waynesboro, Pa., March 2-9.

BULLETIN-BITS

A farewell service was held for missionaries to India, Allen and Leoda Buckwalter and Ruth Book at Harrisburg, Pa., Sunday afternoon, March 23rd.

The Finance Committee of the Palmyra, Pa., congregation sponsored a fellowship meeting, Thursday evening, March 13 in the Lutheran Church School building with Dr. C. N. Hostetter as guest speaker. Preliminary drawings for the new church are now being studied.

Sunday, March 16 was Homecoming and Dedication services for the recently remodeled church at Martinsburg, Pa.

A Bible Conference was held at Pleasant Hill, Ohio, February 28-March 2. Dr. Wm. M. Arnett of Asbury Theological Seminary was guest speaker.

A Family Retreat Conference was held at Forest Home, California March 7-9. Rev. and Mrs. Eber Dourte, Rev. and Mrs. Alvin Book, Dr. Ernest Boyer and others were featured as speakers. Saturday evening was given over to an "All Family Sing," (bring instruments) and a showing of the new film "Centerville Awakening."

W. Rupert Turman writes: "Thanks for the item expressing the Virginia need for used clothing. Folks have responded well. We have sufficient. Will you kindly express thanks to the church for us and our many needy friends."

The Isaiah Bashores of Elizabethtown, Pa., celebrated their 50th wedding anniversary, January 26. They were married January 28, 1908 in Greenvillage, Franklin County, by Bishop Martin Oberholser. One hundred neighbors and friends visited them during "open house" from 3:30 to 5:30. Bro. Basehore has been active through the years in the work of the Elizabethtown Brethren in Christ Church.

A Franklin County Missionary Conference is planned for March 27-30, to be held at the Air Hill Church.

Bro. and Sr. Earl Musser, on furlough from Africa, gave missionary messages at Mt. Pleasant, Pa., Feb. 9.

The Fairland (Pa.) congregation have invited D. Ray Heisey as guest speaker for pre-Easter services, April 4-6. A Communion service is planned for Easter Sunday morning.

REGIONAL CONFERENCES

Allegheny Conference at Messiah College, Grantham, Penna. March 22, 9:30 A. M.

Atlantic Conference at Cross Roads, Florin, Pa., March 29.

Central Conference at Springfield, Ohio, March 20 at 10:30 A. M.

Midwest Conference at Abilene, Kansas, March 14 at 10:00 A.M.

Pacific Conference at Upland, California, March 21 at 7:00 P.M.

Everett, Pa.

Bro. Andrew McNiven conducted revival meetings, Feb. 16 - Mar. 2, at the Clear Creek Church. Pentecostal blessings were

felt in the meeting. Two souls knelt at an altar of prayer and encouragement and blessing were received by all who attended. This revival has made us better people to carry on the Lord's work.

Mrs. Robert Dibert, Cor.

Fairview, Englewood, Ohio

Nov. 17 John Powelski of Sorento, Ill., was baptized and united with the church in an impressive service. We are happy to welcome him into our congregation.

Thanksgiving morning a community service was held with the Rev. Jesse Seeker, pastor of the local United Missionary church, as speaker.

Dec. 3. The Ladies Sewing Circle enjoyed a time of fellowship as they boxed and gift-wrapped the candy and pillow slips which were made by the group. These gifts were sent to a number of the Home missionaries.

Dec. 3 to 13. Our Revival Services were held with Bishop E. J. Swalm from Dunroon, Ontario, Canada as our evangelist. His relief pictures and special talks as well as the Bible-centered messages were a great inspiration.

Dec. 18. Dr. and Mrs. Alvan Thuma, recent arrivals from Africa, were present at our monthly missionary prayer meeting. After the service a miscellaneous shower was given the Thumas.

Dec. 29. The Tri-County Youth Organization held their Annual Youth Conference. Bishop Alvin Burkholder from Upland, California was the guest speaker.

Jan. 9. The ladies were entertained in the home of Mrs. Mary Lenhart for the annual Christmas gift exchange. Refreshments, which were prepared by Mrs. Ardys Thuma, were served African style. "Unique and interesting!"

Feb. 12. Keith Ulery, of Springfield, Ohio was present at our missionary prayer meeting to show slides of the African Mission work.

G. C.

Mt. Rock, Shippensburg, Pa.

Jan. 5 Christ's Crusaders presented a program entitled "Forward Look."

Jan. 10, our Congregational Council elected another deacon, Bro. and Sr. Benjamin R. Musser.

Jan. 12—Morning Worship by our pastor, Rev. Avery Musser. His theme, "Jesus and the Children." Carol Ann Stuart was dedicated to the Lord.

Jan. 19—In the Christ's Crusaders service we enjoyed listening to a letter biography of Martha Long and a 15-minute tape from her. She is supported by our Congregation.

Jan. 26, Walter Grove and Paul Eberly were installed as two new members of the church board.

Feb. 2, Youth Crusaders enjoyed a panel on three kinds of evangelism: Home evangelism by Anna Grove, Fellowship Evangelism by Julia Musser, and Visitation Evangelism by Bertha Thrush.

Feb. 7, Sr. Mary Wenger from New York spoke to us on the steps to lead a soul to Christ.

Our revival was scheduled to begin Feb. 16, but due to bad weather conditions it did not begin until Wed. evening Feb. 19 and closed Wed. evening March 5. Bro. Simon Lehman of Mechanicsburg served as evangelist.

Bro. Lehman's Bible-centered messages helped those find Christ as their personal Saviour and helped believers seek God for a clean heart. The meetings were well attended and the Spirit of God could be felt.

March 2—Christ's Crusaders Day. The Crusaders enjoyed a fellowship lunch at the Church. In the afternoon Bro. Simon Lehman, our evangelist, spoke to them.

They then divided into three groups for visitation. One group to the Franklin Farms County Home, the other two groups each visited an old folks home of the area.

Urgent!

GENERAL CONFERENCE PROGRAM BULLETIN

The General Conference of the Brethren in Christ Church is scheduled to convene June 11, 1958 at Niagara Christian College, Fort Erie, Ontario, Canada.

The General Conference Program Bulletin is now being compiled. All matter for inclusion in the Bulletin should be in the hands of the General Conference Secretary not later than April 1, 1958.

We ask all Regional Conference and Congregational Secretaries, Board and Committee Secretaries, and all others having material for publication in the Bulletin to kindly give attention to the matter. Any congregational secretary not having received the Report Forms from me should contact me and copies will be sent.

We wish to emphasize the importance of providing accurate information on the Report Forms. It is from these reports that vital information is gathered which is of concern to the Conference and the local congregation.

H. H. Brubaker,
General Conference Secretary

Antrim Church, Greencastle, Pa.

Our revival was held February 2-16 with Bro. Dale Ulery serving as our evangelist. Bro. Ulery brought challenging messages from the word night after night. Several seekers knelt at an altar of prayer. We pray that the revival fires will keep burning throughout the year. Much seed was sown which we hope fell on good ground.

March 2 the Choral Society from Grantham gave an interesting program of sacred music on Sunday morning. The Gospel Team from Messiah College presented a program of prayer during the Christ's Crusaders hour.

Ontario Love Feasts

Walsingham Centre	April 5 & 6
Welland	April 12 & 13
Markham	April 19 & 20
Wainfleet	April 26 & 27
Port Colborne	May 10 & 11
Cheapside	May 17 & 18
Bertie	General Conference

Montgomery Congregation, Greencastle, Penna.

On Sunday, January 5, 1958, Brother Arthur Brubaker of Mastersonville came to Montgomery to bring us the Word of God in our revival meeting. Brother Brubaker came filled with the Spirit of God, and brought us heart searching messages for three weeks. The Spirit was faithful in convicting souls of sin. There were a number of the young people who came and sought the Lord for a deeper walk with Him. There were also a few who came for the first time. We had good weather and good attendance during the meeting.

On Sunday, January 26, we had a dedication service for children. There were ten children that were dedicated to the Lord that day. Four of these children were grandchildren of Bishop J. Lester Myers. It

was a touching service and our prayer is that these children will all grow up and seek the Lord while they are young.

Gems of Grace

SCRAPBOOK

"Gems of Grace" is heard in the city of Orlando over radio station WHOO. The story behind this particular release is interesting.

Last year a local business man, who is not a member of the Brethren in Christ congregation, heard of "Gems of Grace" and asked our local pastor about the program. He then became actively interested in the broadcast and offered to sponsor "Gems of Grace" over the Orlando station. The local congregation was enthusiastic and encouraged this suggestion.

So it is that Orlando, Florida has been listening to "Gems of Grace" for many months. A member of the Christian and Missionary Alliance Church pays the air time and the members of the local Brethren in Christ Church express their thanks by listening faithfully and telling others.

The response to such an arrangement from this southern city is still warm and enthusiastic. Several weeks ago Rev. Gerald Wingert, the local pastor, wrote to Owen Alderfer, "Our sponsor says, 'I'm proud to be sponsoring "Gems of Grace."' His wife is in perfect harmony with this expression."

Pray that God will bless "Gems of Grace" and pray for those dedicated friends in Orlando who make possible the release of the radio voice of the Brethren in Christ Church in that community.

Oak Ridges, Ont.

A reception service was held Sunday night, January 12. Those who made their vows to the church and to God were Mr. and Mrs. Cook, and Mr. and Mrs. Turriff. Bro. R. Nigh officiated.

We enjoyed having Mary Wideman with us on Feb. 9. She gave us an insight of the work carried on at the Navajo Mission. She also spoke in the Young People's class.

A young people's committee was selected, of which Eldon Fretz is advisor.

Feb. 26 was Oak Ridges night at Markham. Mr. Turriff spoke to the congregation.

On March 2 a group from Oak Ridges enjoyed Christ's Crusaders Day with the young people from Gormley.

We praise the Lord for the workings of His Spirit, and for rewarding our labour with new converts. We thank Him for the salvation of a young man on Jan. 26; we would pray that he, and all the new Christians would continue steadfastly in the faith.

A GLIMPSE OF YESTERYEAR

C. N. Hershey, Mt. Joy, Pa., writes:

"I have vivid memories of a Lovefeast, June 5-6, 1888. It was held on the Jacob G.

Hershey farm, one mile west of Florin, along the railroad. The barn was used for services and a large tent for serving meals. There were two tables, each seating one hundred; one for men and one for women. The day before a large beef was killed and 660 'snitz pies' were baked. As many as 1200 ate dinner and 1400 were present for supper. People came from Harrisburg and surrounding counties by train. I counted 72 that arrived on the 9:30 A.M. train the first day of the Love Feast. Three other trains stopped on the hill by the farm the first day. Horses and carriages were the order of the day. Six or eight large wagons were in the field to supply the large number of horses with feed. Those were the good old days when most people had a smile and were sociable and didn't worry about pride and didn't look who was up-to-date."

MCC NEWS

Hong Kong—Relief Begins in Refugee 'Bottleneck'

Mennonites are re-establishing a relief program in Hong Kong, one of the most concentrated refugee areas of the world.

A shipment of clothing, meat and soap has been made to Hong Kong to be distributed by Norman C. Wingert, who transferred from Tokyo. MCC operated a relief unit in Hong Kong from 1950-2.

The distribution program will be in connection and cooperation with Lutheran World Federation, which is providing housing and which has a successful plan of careful distribution and follow-up case work.

Hong Kong is the only asylum area for escapees from communist China. These are not only the Chinese, but also hundreds of European refugees.

Some three million persons are crowded into 391 square miles of the island and peninsula of Hong Kong, a British crown colony. There are 7,700 inhabitants per square mile.

Dr. Ludwig Stumpf of Lutheran World Federation and chairman of the China Refugee Inter-World Service says, "In thinking over what can still usefully be said to the already widely-discussed subject (of the Chinese refugees), the common characteristic of all statements is this: Hong Kong has the world's most concentrated refugee problem."

He continues, "It is glaringly obvious that this pronouncement brings out a second statement: we have before us the possibility of a catastrophe which, if not dealt with intelligently and in time, may entail the disappearance of Hong Kong as a show-window of the free world and as a commercial center and meeting place of many cultures."

The Hong Kong government has taken vigorous action to modify the acute housing problem. It is said that 650,000 persons live in sub-standard conditions. Refugees and squatters numbering 300,000 still live in totally inadequate and unsanitary quarters.

An unknown number of persons estimated to be 100,000 are living on rooftops, staircases or on pavements. In 1954 through five large and small squatter fires 90,000 persons lost their homes. In 1955 another 10,000 persons were left homeless because of fires.

Multi-story flats have been erected with emergency sub-standard accommodations. For a total of nearly three million persons Hong Kong has about 5,000 hospital beds (an eighth the international minimal standard).

About 175,000 school-age children do not attend school. Ninety-five per cent of the refugee adults have had active or milder forms of tuberculosis. An estimated 80 per cent of the population has an income of \$35 or less monthly per family.

Austria—Service to Hungarians

The League of Red Cross Societies in Geneva, Switzerland, has published a booklet "Hungarian Refugee Relief" which shows that from November 1956-September 1957 a total of 179,400 refugees were counted in Austria and 19,800 in Yugoslavia.

The booklet states that 158,600 of the Austrian groups left for some other country or were repatriated to Hungary, leaving 20,800 in Austria. In Yugoslavia 14,300 emigrated or were repatriated leaving 5,300 in Yugoslavia.

Irene Bishop (Perkasie, Pa.), director of MCC relief work in Austria, says "of the Hungarian refugees remaining here in Austria more than half are in private living and it's a few of these who are directed to us occasionally for food or clothing."

Miss Bishop represented MCC as one of five recipients of a certificate and a gold pin presented by the Sudeten Deutsche Refugee Organization in Vienna as recognition for service to Hungarian refugees.

Monthly mass clothing distributions are being made in Vienna and a number more were made in other parts of Austria. The latter includes distributions in communities of refugees at Hauskirchen and Gmuend, in lower Austria and near the Czechoslovakian border respectively.

The MCC center in Vienna occasionally sends a few parcels of used clothing to persons in Poland and Hungary who request aid.

BIRTHS

ALLISON—The James Allison family welcomed into their home another son, Donald Joseph, born Oct. 10, 1957. The Allisons are members of the Fairview congregation, Englewood, Ohio.

ENGLE—Mr. and Mrs. Mahlon Engle, Beth Dale and Lucille welcomed a little brother, Howard Ray, into the family circle on February 15. He will be enrolled in the Zion Brethren in Christ Church.

EBERSOLE—Mr. and Mrs. Norman Ebersole, Route 3, Lebanon, Penna., announce the arrival of a son, Norman Lynn, born February 16, 1958.

BOOKS—Mr. and Mrs. Elmer Books, Jr., Cleona, Penna., announce the birth of a daughter, Shirley Lynn, born February 16, 1958.

WINGERT—Mr. and Mrs. David Wingert, Chambersburg, Pa., are happy to announce the birth of a son, Ivan Jay, born February 27, 1958. A brother for Kenneth.

MARRIAGES

LEWIS-CLABAUGH—Miss Hazel Clabaugh, daughter of Mr. and Mrs. Joseph Clabaugh, Williamsburg, Pa., became the bride of Thomas Lewis, Hesston, Pa., on November 27, 1957. The ceremony was performed in the Eight Square Chapel by Rev. Amos Stern. The Lewises now reside at Williamsburg, Pa.

(Continued from page four)

SMITH-CLABAUGH — Miss Shirley Clabaugh, Williamsburg, Pa., became the bride of John Smith, Martinsburg, Pa., on December 26, 1957. The ceremony was performed in Eight Square Chapel by Rev. Amos Stern. The Smiths now reside at Baker Summit, Pa.

EASTEP-McCALL — Miss Gladys McCall, daughter of Mr. and Mrs. Chalmer McCall of Williamsburg, Pa., became the bride of William Eastep, Williamsburg, Pa., on December 21, 1956. The ceremony took place at the home of the officiating minister, Rev. Amos Stern. The Easteps now reside at Norfolk 7, Va.

OBITUARIES

MARR — Baby Karen Marr born Jan. 1, passed away Jan. 8, 1958, daughter of Mr. and Mrs. Locklin Marr of Ridgeway, Ont. She leaves to mourn her parents and one brother Dale, age 4 years. Service was held in the home by Rev. Wm. Charlton. Interment in the Zion Cemetery, Wainfleet, Ont.

HOFFMAN — Clara E. Hoffman was born near Marietta, Pa., April 5, 1872, the daughter of Samuel S. and Mary H. Hoffman, and passed to her reward at her home in Grantham February 23, 1958, aged 85 years, 10 months, 18 days.

She was one of the pioneers in higher education in the Brethren in Christ Church and studied at Millersville State Teachers College, Pennsylvania State University and Columbia University.

She lived at Grantham since 1911 and was united with the Brethren in Christ Church soon after moving to this community. In 1912 she joined the Messiah College faculty as a teacher in business education. She served as Dean of Women from 1912 to 1926, looking to the welfare of the students with devotion and deep personal interest. From 1916 to 1942 she served as College librarian and since then as librarian emeritus, giving of her time and strength to the work as long as her health permitted. She wrote the words for the official college song, "The Alma Mater."

For twenty-five years she was restricted by the necessary use of a wheel chair. She suffered much, but heroically continued her activity. It was her own personal request that flowers be omitted at her funeral. Friends who wish to show their appreciation in a material way may contribute to the memorial furniture fund for the new library in her honor.

She is survived by two sisters, Mary E. Hoffman and Ruth E. Hoffman, and four nieces.

Words of tribute were given by Rev. John Martin, representing the trustees of the Messiah College and by Dean Charles Eshelman for the faculty. Rev. Arthur L. Musser, pastor, officiated and Dr. C. N. Hostetter, Jr., president of Messiah College delivered the message. Interment was made in the Cross Roads Cemetery, Florin, Pa.

VANDERVEER — Mrs. Mary Vanderveer, widow of William E. Vanderveer, was born on Feb. 13, 1867 and passed away on Feb. 24, 1958 at the age of 91 years and 11 days. Her first marriage was to George W. Curtis who passed away in 1909. She was married to William Vanderveer on Aug. 5, 1913. He died Apr. 9, 1953.

A member of the United Missionary Church, she attended the services of the Brethren in Christ church when health permitted.

She is survived by two sons, Thomas Curtis of Oxford, Mich., and Russell Curtis of Detroit; two daughters, Mrs. Myrtle Reaume of Flat Rock, and Mrs. Louisa Johnson of Weidman, Mich.; four step-daughters: Mrs. Leslie Cubitt and Mrs. Edward Bulgrien of Snover, Mich., Mrs. Andrew Pearson of Port Huron, and Mrs. Ralph Gulliat of Iron Mountain; two step-sons, Casper Vanderveer of Oklahoma, and Rev. Joseph Vanderveer of Pontiac; 46 grandchildren, 116 great-grandchildren and 12 great-great-grandchildren.

Funeral services were conducted on Feb. 27 from the Snover Evangelical United Brethren church. Services in charge of Rev. Melvin Stauffer of Sandusky, assisted by Rev. A. A. Fall, pastor of the church. Interment in Moore Township Cemetery.

TRUAX — Thomas R. Truax, son of the late Johnson and Tobitha Mellott Truax, and husband of Nellie Mellott Truax was born April 28, 1877, in Fulton County, Penna., and departed this life Feb. 18, 1958, in East Providence Township.

He is survived by his wife, 2 daughters, 1 son, 2 sisters, 12 grandchildren, and 14 great-grandchildren. He was a member of the Brethren in Christ Church.

Funeral was held in the Clear Creek Breth-

ren in Christ Church, service was conducted by the Rev. Andrew McNiven and the Rev. John L. Rosenberry. Interment was in the Everett (Pa.) Cemetery.

BRILLINGER — Adeline B. Shaffer, daughter of the late Daniel Shaffer and Barbara Burkholder Shaffer, was born at Bethesda, Ontario, June 23, 1869, and departed this life Feb. 7, 1958, in her 89th year.

On Feb. 6, 1894, she was united in marriage with Peter A. Brillinger, to which union was born one son, Roy A. During their early married life they were both converted under the ministry of the late Bishop J. R. Zook and shortly after were received into the fellowship of the Brethren in Christ Church at Gormley. They were faithful members of the church. Brother Brillinger predeceased his wife on July 3, 1955.

Mrs. Brillinger has lived most of her life since her marriage in the community of Gormley, and passed away quietly in her own home, having suffered a stroke a few days before, from which she never gained consciousness.

There remain to mourn their loss, her son, Roy and wife, seven grandchildren, and one great-grandchild.

The funeral was held in the Heise Hill Brethren in Christ Church, with Bishop Alvin Winger in charge, assisted by Roy Nigh and J. R. Steckley. Interment in the adjoining cemetery.

MUMMAU — Stella H. Mummau, widow of the late Amos W. Mummau, passed away February 18, 1958, at the age of 69 years. She was born December 25, 1888 in Derry Township, Dauphin County, the daughter of the late Harvey M. and Emma Jane Cassel Hershey.

In her youth she was converted and united with the Binagles Lutheran Church. She was a faithful member, singing in the choir and being active as a Sunday school teacher.

At the age of twenty, she was united in marriage to Amos W. Mummau of Mount Joy, Pa., at which time she became a member of the Brethren in Christ Church of the Mt. Pleasant congregation.

To this union were born five children: Erma Mae, wife of J. Edgar Gish; Hershey H.; Amos H.; Owen E.; an Emma Jane, wife of Jacob E. Moyer. Her husband preceded her in death four years ago.

To her family she was a devoted mother and grandmother. The welfare of her neighbors and friends was her great concern.

The Rev. Graybill Wolgemuth of the Mt. Pleasant congregation, assisted by Rev. Harry Brubaker of the Cross Roads congregation, conducted memorial services on Saturday, February 22, at the Nissley Funeral Home, Mount Joy, with further services in the Mt. Pleasant Brethren in Christ Church. Burial was in the adjoining cemetery.

HELFRICK — Charles E. Helfrick, 64, of Greencastle, Pa., died at the Waynesboro Hospital after three days' illness.

He was born Sept. 15, 1893, in Washington County, Md., and was a son of the late Isaac and Margaret Martin Helfrick. He was a member of the Montgomery Brethren in Christ Church.

Mr. Helfrick was a retired farmer and one time operator of the Willow Brook Dairy, near Upton.

Surviving are his wife, Mrs. Annie Myers Helfrick; seven sons and five daughter; the Rev. Isaac W., Lester L., and Ralph E. Helfrick, all of R. 2, Mercersburg; Miss Anna M., Joseph M., Carroll E., and Robert D. Helfrick, all of R. 2, Greencastle; Mrs. Allen Minnich, Mont Alto; Asa Helfrick, R. 1, Chambersburg; Samuel B. Helfrick, Waynesboro; and Miss Bertha and John Helfrick, both at home; 27 grandchildren; three brothers and one sister.

Funeral services were held at the Montgomery Brethren in Christ Church, with the Rev. J. Lester Myers and the Rev. E. D. Brechbill officiating. Burial was in the Cedar Hill Cemetery.

THOMPSON — Melvin Owen Thompson, 73 died at the home of his daughter, Mrs. Edd. Hardin of Yuma, at 9:30 p.m. Feb. 9.

He leaves to mourn his departure three other daughters: Mrs. Ray Phillips, Mrs. Robert Benningfield and Mrs. Herbert Benningfield all of Taylor Co.; three sons: Lawrence, Luke and Russell Thompson; two sisters, a brother, 29 grandchildren and 20 great-grandchildren. His wife preceded him in death in 1954. He was received in church fellowship in the Brethren in Christ Church in 1935 and remained faithful to the Lord and his church.

Funeral service was conducted by the Rev. P. B. Friesen, assisted by Rev. Calvin Cornilrus, in the Christie Chapel Methodist Church. Interment in the Absher Cemetery, Adair Co., Kentucky.

his body in the grave (Isa. 14:9-11).

(c) *Retention of the Various Faculties.* When caught up to Paradise unknowing whether he was in the body or out of it, Paul yet could think, see, hear and enjoy (II Cor. 12:2-4). "How I wish Bobby was here to enjoy this with us," said a mother, speaking of her little lad who had died. "But, mother," commented another of her children, "isn't Bobby having a better time where he is?" Feeling, memory, speech are all in possession of the rich man after death (Luke 16:19-31) and of the souls in hell (Isa. 14). Will the redeemed have less?

In confirmation of these Scriptures hundreds of instances could be given of dying believers who have caught a glimpse beyond the veil, seeing and recognizing loved ones who had gone before. With radiant faces, and positive assurance, mothers have spoken to their dead children, husbands have stretched out welcoming hands to the wives gone before, and friends have seen departed friends waiting for them.

Mrs. Jonathan Goforth gives such an instance. "The following occurred in our Mission in China: Dr. A. had one son, about eight years of age. With the doctor's family lived the son of a merchant whose home was some distance away. The two boys were great chums, played together, attended the same classes at school, and were as fond of each other as boys could be. Then one of the many infectious epidemics so common in China visited the Mission Station, and both boys were taken with the disease. The first to die was the merchant's son. Every care was taken to keep the fact of his death from his little friend, who was very low. Two days passed, when Dr. A. saw his boy, too, was near the end. As he stood beside the dying child, the doctor was startled to hear him say, 'Wait, Billy, I'm coming.' In a few minutes again, 'I'm coming, Billy; I'm coming.' In a short time the child had indeed joined his little friend." A would-be skeptic on hearing the above, exclaimed, "Well, I don't know what to think of this for children and dying people would hardly utter what is false."

One closing word: "Now he that wrought us for this selfsame thing is God" (II Cor. 5:5). God did not make us just for this little life. He

planned us for a life that shall know no end. No one likes to grow old, but God's purpose for your life and mine, fellow-Christian, is not just three-score years and ten, but the bloom and vigor of a deathless eternity. So Browning sings:

*"Grow old along with me, the best is yet to be,
The last of life, for which the first was made;
Our times are in His hand, Who said a whole I planned;
Youth shows but half; trust God; see all, nor be afraid."*

—Adapted from *The Evangelical Christian*

NEWS ITEMS

New Liberal Arts College at Owosso, Michigan

The Owosso Bible College is now the Owosso College of the Pilgrim Holiness Church denomination. On February 18th the property of the college was officially turned over to the liberal arts college board.

Since its opening in 1900 Owosso Bible College has offered only majors in religion. Now the school will offer liberal arts majors. It is now under the jurisdiction of

the Pilgrim Holiness Church as a denomination rather than being under the direction of just one area of the church.

Controversy in North China over Missionary Film

The choice of a prominent American film actress to star in a missionary film being made in Taipei, Formosa, has stirred up great controversy among Christian leaders.

Twentieth-Century Fox is currently building sets for shooting the film, "Inn of Eight Happinesses," which is the life story of Miss Gladys Aylward, missionary to inland China in the early thirties. The story of the "Small Woman" was recently featured in *The Readers' Digest*, and the film version will star Miss Ingrid Bergman, an actress much publicized for her questionable morals.

Miss Aylward, an English woman evangelist who labored in North China in missionary and medical work, so loved the Chinese people that she became a naturalized Chinese citizen, and now lives in Free China. She is currently serving as an advisor to the studio. President Chiang Kai Shek has made provision for 5,000 Nationalist soldiers to participate in the making of the film.

Although Miss Bergman's choice to portray Miss Aylward has been widely protested, the missionary has dedicated the entire project to the Lord. She has personally visited every location where the shooting of the film will take place, and has "claimed the ground for God, and the testimony of Jesus Christ." With sparkling eyes, the "Small Woman" says, "We're set-

ting people to praying all over that Miss Bergman may be converted as a result of being in the film."

Twelve Missionary Candidates To Get Training on Field

In a bold new experiment 12 Wheaton College students have been selected by the annual Student Missionary project to spend eight weeks with the Missionary board of their choice in Central America from next June 9 to August 20. Chosen from approximately 44 candidates are nine juniors, two sophomores and one freshman.

U. S. Census Bureau Releases Report on Mixed Marriages

A further report based on a sampling last year by the U. S. Census Bureau, when it was testing the possibility of including a question concerning religious preference indicates that six per cent of the married couples in the U. S. have different religious faiths.

The estimate of marital status indicated that there are 26.9 million marriages where both partners are Protestant, 8.3 million Roman Catholic, and 1.2 million Jewish. In mixed marriages, there are 2,255,000 between a Protestant and a Catholic; 57,000 between a Protestant and a Jew; and 41,000 between a Catholic and a Jew.

The Word Comes First

Ever since Congress first met it has been customary to begin each day in both the House and the Senate with prayer. Until recently the Scriptures played little part in these proceedings. But now the chaplain of the House of Representatives, the Rev.

Missions in America

CITY MISSIONS

Chicago Mission: 6039 S. Halsted Street, Chicago 21, Illinois: Telephone—Wentworth 6-7122; Rev. Carl Carlson, Mrs. Avas Carlson, Misses Alice Albright, Sara Brubaker, Grace Sider.

Detroit, Michigan (God's Love Mission): 1524 Third Street; Church, Myrtle Street; Parsonage: 3986 Humboldt Street, Detroit 8, Michigan; Telephone—Tyler 5-1470; Rev. Paul Hill, Mrs. Evelyn Hill, Rev. Ralph Palmer, Mrs. Esther Palmer

Harrisburg, (Messiah Lighthouse Chapel): 1175 Bailey, Harrisburg, Pennsylvania; Telephone CEDar 2-6488; Rev. Joel Carlson, Mrs. Faith Carlson, Misses Elizabeth Kanode, Beulah Lyons

New York City, N. Y. (Jewish Work) Residence 2277 Southern Blvd., Bronx 60, N. Y.; Telephone — Cypress 8-4579, Miss Mary Wenger

Philadelphia Mission: 3423 N. Second Street, Philadelphia 40, Pennsylvania; Telephone—NEBraska 4-6431; Rev. William Rosenberry, Mrs. Anna Rosenberry, Miss Anita Brechbill

San Francisco (Life-Line Gospel Mission): 224 Sixth Street, San Francisco 3, California; Parsonage 422 Guerrero St., San Francisco 10, California, Telephone—Underhill 1-4820; Rev. Avery Heisey, Mrs. Emma Heisey, Rev. Harold Paulus, Anna Mae Copenhaver

RURAL MISSIONS

Blandburg, Pennsylvania: Edith Davidson, Edith Yoder
Pastor—Rev. Herman Miller, 1009 Rosehill Drive, Altoona, Pa.

Bloomfield, New Mexico, c/o Blanco Trading Post (Navajo Mission); Telephone Farmington ZM 82373; Rev. J. Wilmer Heisey, Mrs. Velma Heisey, Dr. Alvin Heise, Mrs. Maxine Heise, Misses Rosa Eyster, Martha Long, Dorothy Charles, Jane Monn, Mrs. Rachel Heisey, Urania Williams, Joan Byer, Verna Mae Ressler, Elaine Zook, Joann Wingert; Two Indian Interpreters, Fannie Scott, Peter Yazzie; I-W Workers, Marion Heisey, Earl Wolgemuth

Elia, Kentucky: Rev. Merle Peachy, Mrs. Mary Peachy

Meath Park, Saskatchewan, Canada (North Star Mission) Rev. Lorne Lichty, Mrs. Jeanne Lichty

Port Rowan (Walsingham Centre), Ontario, Canada Rev. Arthur Heise, Mrs. Verna Heisey

Uniontown, Pennsylvania (affiliated with the Searights Work) Miss S. Iola Dixon, Uniontown, Pa., R. D. No. 1, Box 245

MISSION PASTORATES

Albuquerque, New Mexico: Rev. Paul Wingerd, parsonage 3014 Sierra Drive N.E. Albuquerque, N. M. Telephone—4-0414

Allisonia, Virginia (Farris Mines): Rev. Rupert Turman, Phone: Pulaski 2-8628

Altoona Church: Fifth Avenue and 37th Street, Altoona, Pa. Rev. John Rosenberry, Parsonage 407-37th Street, Altoona, Pa. Telephone —3-5527

Blairs Mills, Pennsylvania: Rev. Roy Beltz, Orrstown, R. D. No. 1, Box 71

Cheek, Virginia (Adney Gap and Calloway Churches): L. Raymond Conner

Collingwood, Ontario, Canada: Rev. Isaac Schmucker, Elizabeth Bloomfield

Delisle, Saskatchewan, Canada: Rev. Marshall Baker

Everett, Pennsylvania (Clear Creek Church): Rev. Ross Morningstar, 11 W. 4th Avenue, Everett, Pa.

Garlin, Kentucky: Rev. Wilbur Benner, Superintendent

Gladwin, Michigan: Rev. Gary Lyons, Gladwin, Michigan, R. D. No. 5; Telephone—GARDen 6-8052

Grants Pass, Oregon (Redwood Country Church): Rev. Glenn Diller, 1300 Highway 199, Grants Pass, Oregon

Hanover, Pennsylvania (Conewago Church): Rev. Samuel Lady, R. D. No. 4

Holidaysburg, Pennsylvania (Canoe Creek Church): Rev. Sheldon Wilson, R. D. No. 2

Hunlock Creek, Pennsylvania: Rev. Thomas Bouch

Huron, California: Rev. Carl Wolgemuth, Box 66

Ickesburg, Pennsylvania: (Saville Church): Rev. Roy Musser

Iron Springs, Pennsylvania: Rev. James Leshner, Grantham, Pa.

Kindersley, Saskatchewan, Canada: Rev. John Garman

Knifley, Kentucky: Rev. P. B. Friesen

Little Marsh, Pennsylvania: Rev. Samuel Landis

Llewellyn, Pennsylvania: Rev. Charles Melhorn

Massillon, Ohio (Christian Fellowship Mission): Rev. Glenn Ressler, 1128 Williams Ave. N.E. Massillon, Ohio

Mountain Chapel: (Ray's Cove): Rev. Norris Bouch, R. D. 2, Box 566, Altoona, Pa.

Paddockwood, Saskatchewan, Canada: Rev. Maurice Moore

Reinholds, Pennsylvania (Bethel Church): Rev. Allen Hoffer, Manheim, Pa. R. D. No. 2

Ringgold, Maryland: Rev. Herbert Hoover, Waynesboro, Pa., R. 4

Saxton, Pennsylvania: Rev. Glenn Hostetter, Telephone—52958, 816 Mifflin St. Saxton, Pa.

Shanesville, Ohio: To be supplied
Sherman's Valley Church: Rev. Marlin Ressler, Hopewell, Pa. R. D. No. 2

Sparta, Tennessee (DeRossett): Rev. John Schock, Sparta, Tennessee, R. D. No. 7 Telephone—Sparta RE 8-2618

Stowe, Pennsylvania: Rev. John Bicksler, 527 Glasgow Street, Stowe, Pa. Telephone—FAculty 6-4383

Sylvatus, Virginia (Bethel Church): Rev. Paul Martin, Jr., Hillsville, R. 4, Virginia

Three Springs, Pennsylvania (Center Grove Chapel): Rev. Marion Walker

Tillsonburg, Ontario, Canada:
Frogmore Church: Rev. Alonza Vannatter, Tillsonburg, Ontario, Canada

Houghton Centre Church: Rev. Basil Long, Langton, Ontario, Canada

Toronto, Ontario, Canada: Church 150 Gamble St., Rev. Harvey Sider, 231 Gamble, Toronto 6, Ontario, Canada. Telephone—HOWard 5-8383

Uniontown, Ohio: Rev. Edward Hackman, 2396 E. Turkey Foot Lake Road, Akron 12, Ohio; Telephone—Akron—Oxford 9-3028

MISSION CHURCHES

Orlando, Florida: Rev. Gerald Wingert, 1712 Cook Street, Orlando, Florida, Telephone—CHerry 11134

Salem, Oregon: Rev. B. M. Books, 4522 Scott Rd., Salem, Oregon

Dr. Bernard Braskamp, quotes one verse of Scripture before the prayer. (Among the verses he has used so far are: Isaiah 26:3, II Timothy 2:15, Matthew 6:33 and Psalm 46:1.)

Evangelism At The Summit

The annual convention of International Christian Leadership was held just a few days after the U. S. successfully launched its first satellite—when Washington was beginning to relax. Tense preoccupation with Soviet scientific and propaganda advances was giving way to a more optimistic outlook. It was an opportune time for officialdom to turn to the things of the spirit.

The setting of the conference was Washington's stately Mayflower Hotel. The high point of interest—though not necessarily the spiritual peak—was the Presidential Prayer Breakfast. This year the President could not attend because of a cold and he sent his regrets. But almost every other level of government was represented. At the head table were seated the Vice-President, a Justice of the Supreme Court, Senators, Congressmen, government executives and statesmen from abroad, making it an impressive occasion.

Vice-President Nixon, in a few brief impromptu remarks, told the conferees that "we could not have a more challenging day in which to live."

"We can meet the challenge," Mr. Nixon predicted, "provided we have the inner strength which has made this nation great."

Dr. Bob Pierce of World Vision spoke at two of the evening sessions. From his observations in his global tours—Bob's passport reads like a world travel guide and weighs as much—he warned that Communism is ahead of Christianity in making its message known. "They are out-preaching us, outpropagandizing us and out-sacrificing us," he told the standing-room-only audience. Following Pierce's second message several of the conferees sought the quietness of their rooms to make their decisions in the things that count most.

Kill And Eat—But Do It Kindly

Certain Jewish ritual practices got a stiff workout in the House of Representatives when a bill to establish humane slaughter methods came up for consideration. The bill was approved by the House after it included Jewish ritual requirements as an alternative method of humane slaughter.

Some members of Congress doubted that ritual practices are as humane as may be desirable and wanted to omit the alternative method. However, the Agriculture committee recommended its inclusion so as not to discriminate against religious practices.

Debate on the subject included a number of references to the Old Testament and discussion of the several segments of contemporary Judaism. Only one of these segments, the Orthodox rabbinical council, opposed the bill. Their opposition was based on a similar measure in England which was followed by an attempt to ban ritual slaughter, and thereby to do away with kosher meat.

After more than an hour of debate the major questions seemed to be ironed out. The emotional pitch leveled off and the bill was passed without hesitation. No action has yet been scheduled in the Senate.

Graham Team Finish Caribbean Tour in Triumph

Billy Graham's month-long tour of the Islands of the Caribbean, and Central

America came to a triumphant conclusion last February 16. In the 28 days of the tour Graham and his Team traveled 6,000 miles, speaking in 21 cities and 17 countries.

Speaking directly to 398,950 persons himself, Graham's messages were augmented by those of his Associate Evangelists, who spoke to another 499,630 people with 6,494 recorded decisions for Christ. In the English-speaking communities Grady Wilson, Joe Blinco and Leighton Ford conducted preliminary campaigns which were an integral part of the entire tour and which lasted from 5 days to two weeks in each of the major cities visited. In the Spanish-speaking communities evangelists from the Latin America Mission were in charge.

San Francisco—Billy Graham's evangelistic crusade in the Cow Palace, San Francisco, will last eight weeks (two weeks longer than originally planned). It will open April 27 and conclude June 22 with a rally at Kezar Stadium where an attendance of 60,000 is anticipated.

Bob Jones University to Expand Radio and Television Course

Dr. Bob Jones, Jr., president of Bob Jones University, Greenville, South Carolina, has announced that the curriculum of the Department of Radio and Television will be expanded next fall to include a concentration in broadcast engineering. The program of study is designed primarily to help fill the demand for trained technicians for missionary radio stations and Christian broadcasters in the U. S., but it will also be of great value to prospective missionary candidates, many of whom will often be isolated from civilization except for short-wave radio communications.

"E. V. Month" Subscription Report

Our thanks to the pastors who did well in representing the "Evangelical Visitor" in your congregations. We know that it adds an additional responsibility for the month of November. In turn we trust the reading of the church paper by your group will strengthen them in spiritual things and encourage them by learning what is going on elsewhere in the Brethren in Christ Church.

J. N. H.

Allegheny Conference	Subscriptions Sent In
Charles Rife	39
Arthur Musser	38
Jay Sisco	31
Aaron Stern	31
Simon Lehman	29
J. L. Myers	29
Paul Hostetler	26
LeRoy Walters	25
Avery Musser	22
Charlie Byers	20
Edgar Keefer	19
Ray Brubaker	19
Bert Winger	18
Harvey Musser	17

Samuel Lady	15
Paul Snyder	14
Barton Starr	12
Harold Rohrer	11
S. W. Heisey	11
Lloyd Buckwalter	11
Bruce Grove	6
James Leshner	6
Preston Parthemer	3

Atlantic Conference	
Luke Keefer	46
Glenn Hensel	45
Henry S. Miller	41
Paul Hess	36
John E. Zercher	34
Samuel Brubaker	30
Henry N. Hostetler	30
Graybill Wolgemuth	22
Arthur Brubaker	20
E. C. Flewelling	20
E. H. Hostetler, Sr.	18
Elbert N. Smith	18
Riall Stump	18
Isaac Kanode	17
John Martin	17
Earl Engle, Jr.	16
B. E. Thuma	15
Joel Carlson	9
Allen Hoffer	8
Walter Bergey	7
Walter Lehman	7
Jacob Bowers	5
Paul Martin, Jr.	4
Chas. Melhorn	4
Gerald Wingert	4
John Bicksler	1

Canadian Conference	
Edward Gilmore	30
Roy Sider	26
Paul Nigh	17
John Garman	10
E. J. Swalm	10
Wm. Vanderbent	10
J. Henry Heise	8
James Sider	8
Wm. Charlton	6
Harvey Sider	4
Arthur Heise	2
Isaac Schmucker	1
Alonzo Vanatter	1

Central Conference	
William Engle	26
Ohmer Herr	25
Andrew Slagenweit	21
Warren Sherman	18
Samuel Oldham	14
E. H. Hostetler, Jr.	11
Elam Dohner	8
Dale Ulery	8
Albert Brenneman	7
David Wenger	7
Carl Carlson	6
G. G. Lyons	6
Wilbur Benner	5
Melvin Stauffer	4
Paul Charles	3
P. B. Friesen	2

Midwest Conference	
Henry N. Miller	27
Ray L. Smee	19
David Musser	16
M. M. Book	8
Ernest Dohner	7
Ray Witter	7

Pacific Conference	
Alvin Burkholder	48
Merle Brubaker	11
Vernon H. Weaver	5

Chamberburg, Pennsylvania
Route #1
John A. Byers